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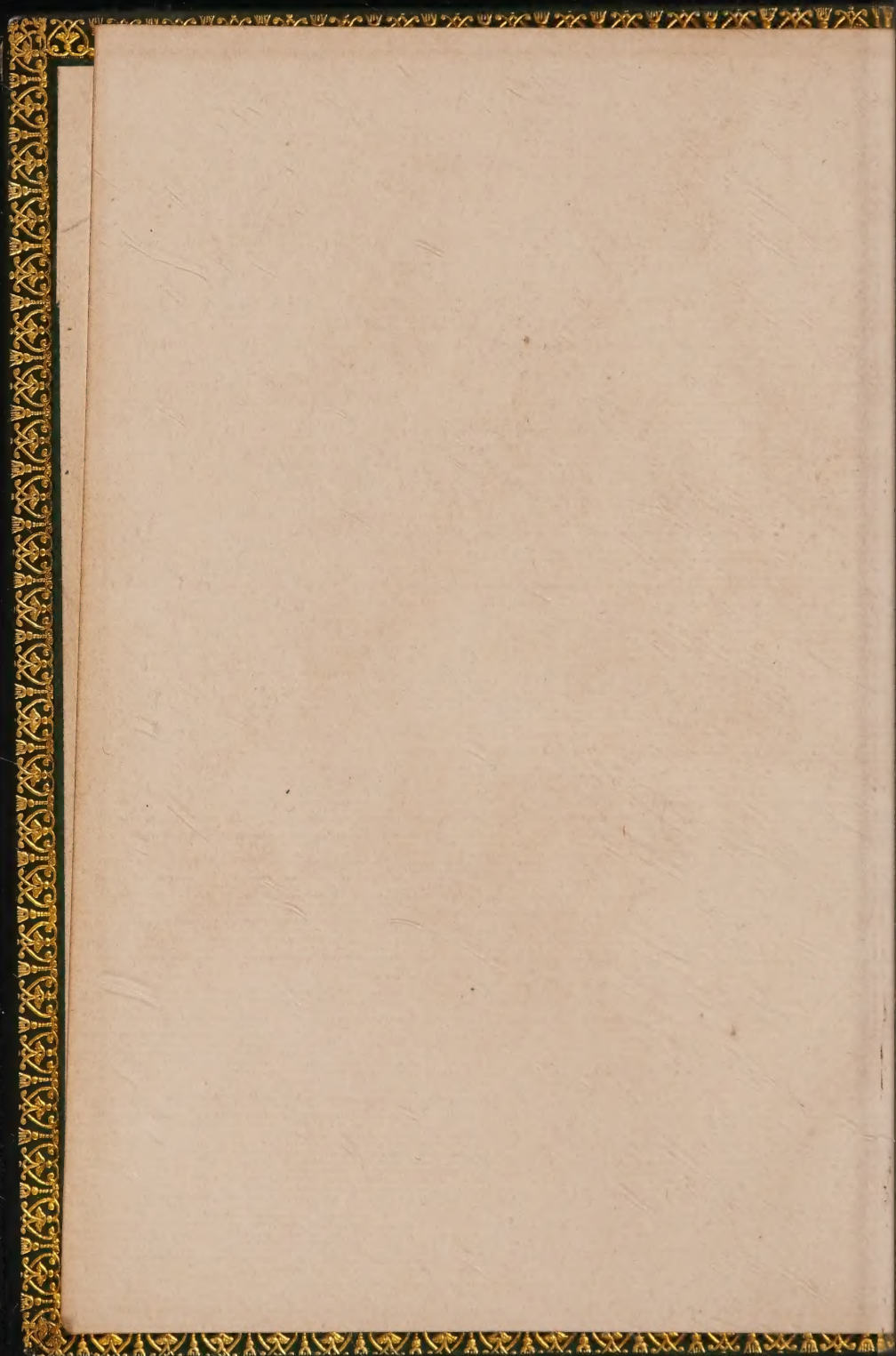
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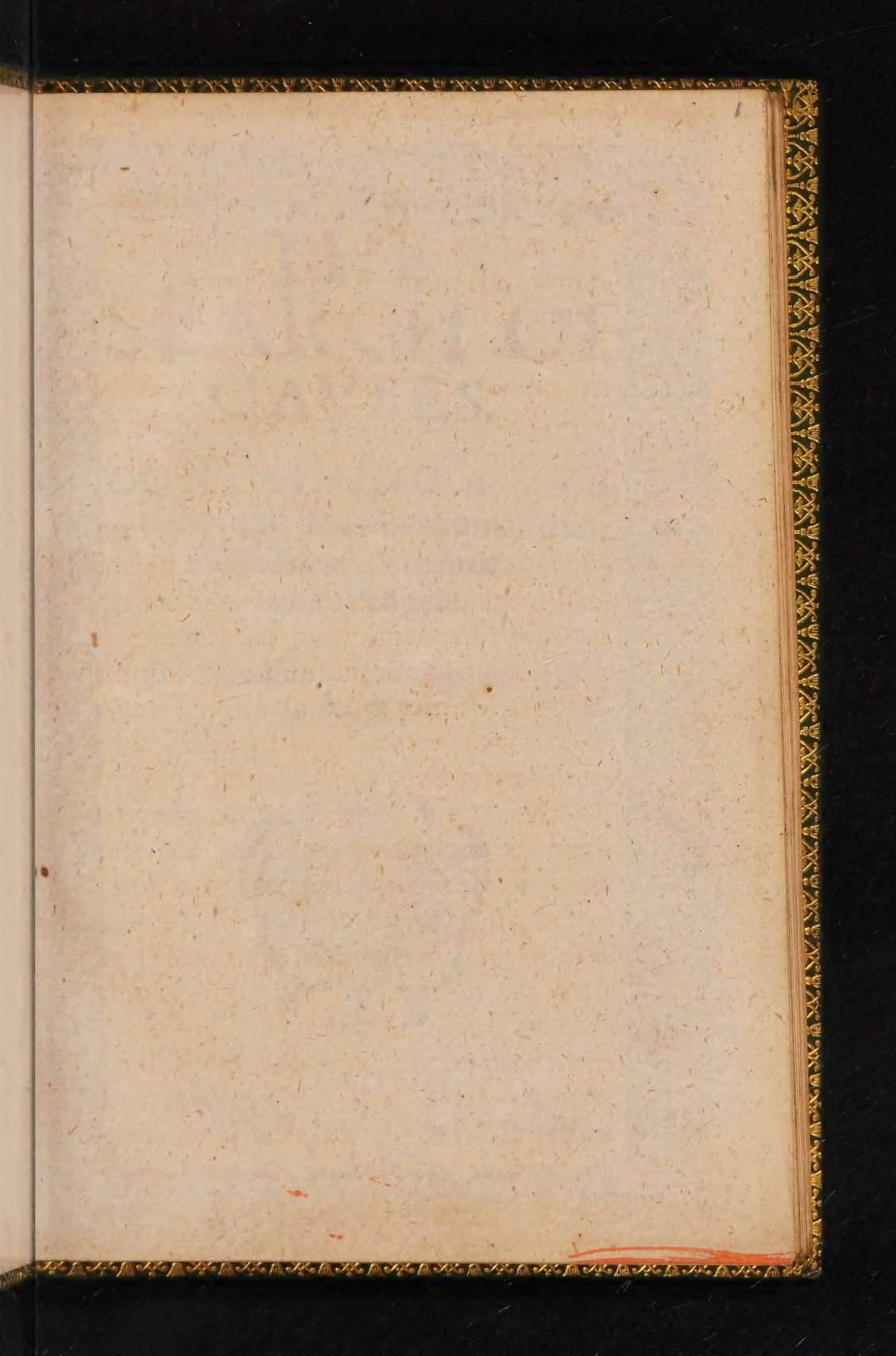
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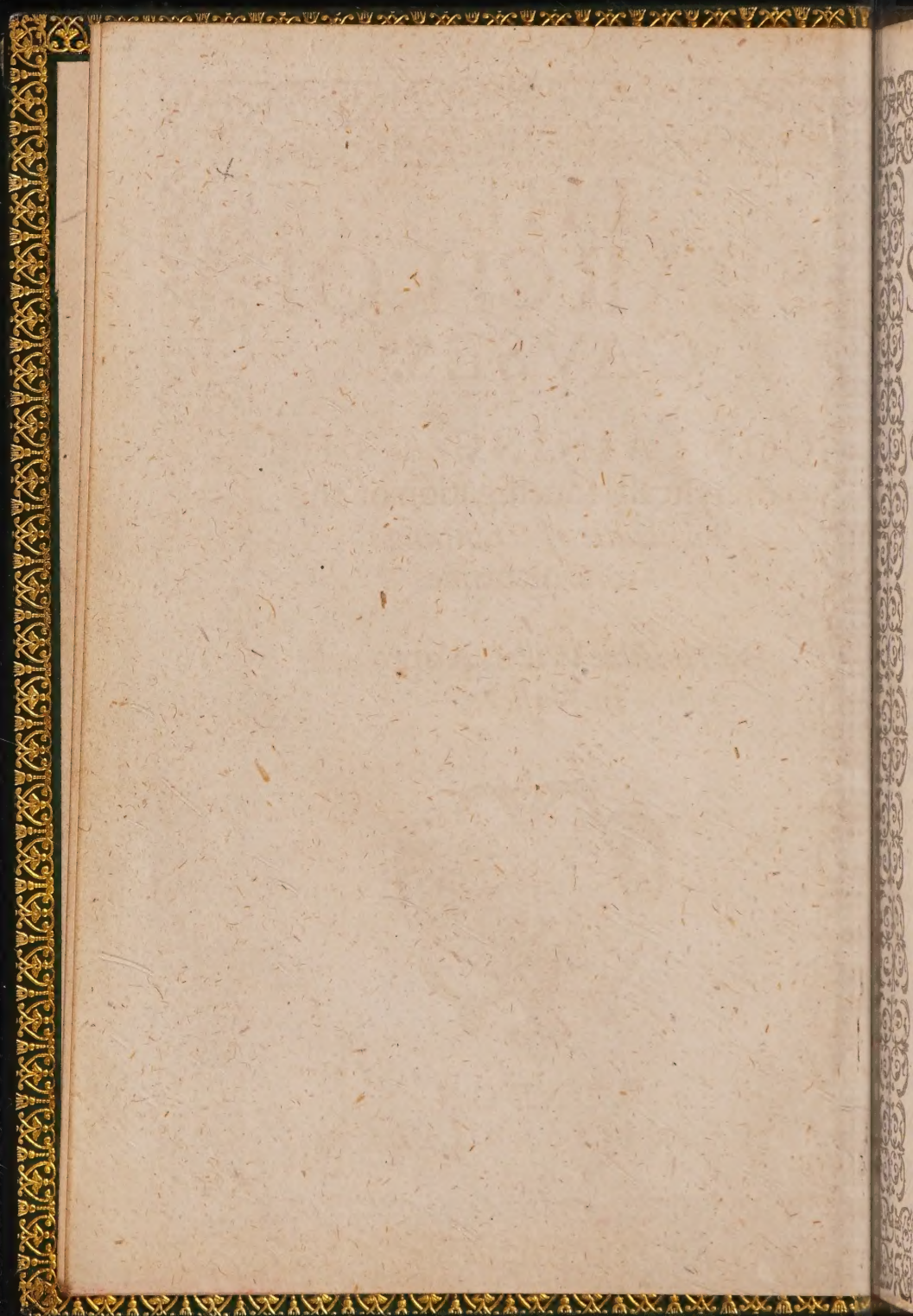
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Vol. 14

W. E. Clift







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THE SEARCH OF CAVSES.

CONTAINING A THE-
ophysicall Inuestigation of the
*Possibilitie of Transmuta-
torie Alchemie.*

By *Timothie Willis*, Apprentife
in Physicke.



LONDON
Printed by Iohn LEGATT.
1616.

THE
SEARCH OF
CAVES

CONTAINING A THE
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1812



To the Reader.

THE cause of this Presse, is rather compulsory, then voluntary: Indeed an extorted will, proceeding first from my facility in copies, and thereby from too much liberty in some: who of amanuensed transcripts (peradventure not perfect) gaue mee iust suspicion of an ignorant exposing. Which to preuent, I haue sent to the worlds view this whatsoeuer, being occasioned by discourse and arguments at a supper betweene diuers learned Gentlemen some yeares past. My selfe am so little ambitious thereof, that I shall thinke it well if it scape without taxe, specially

To the Reader.

*Virulent: hauing entertained no thought
of reply to gainsayers. An incky Duell
about naturall opinables, should proceed
like faults escaped in the printing.*

Mend and say nothing.



I
The search of Causes,
containing a Theophysicall Inuesti-
*gation of the possibility of Transmu-
tatorie Alchemie.*

CAP. I.



THE knowledge of
trueth reuealed vnto
the first friends of
God, and by successi-
on from them conti-
nued vnto vs their
children, is more per-
fect then the wisdom of any Philoso-
phy. Philosophers seeke for, and require
reason and necessarie causes in all things.
But we are taught and assured, that the
beginning was without any such cause
as they seeke after, or wee can compre-
hend. For nothing is more true, then
that all things were made by an infinite

power of an incomprehensible Creator, in that beginning of which we haue no perfect knowledge. And because we are taught that so perfect a cause can do nothing not answerable to it selfe, we must beleue that all his workes be most perfect in absolute order of *Number, Weight,* and *Measure*: created, made, and preserved, in and vnder an vchangeable law of created Nature, answerable to the archetypall and chiefe exemplary cause of their being and preservation. Wherefore to vnderstand so much, as our imperfection may comprehend, it is necessarie that wee consider the degrees of this excellent wisdom to and in his Creatures, whereby all things are, and continue: And how the essentiall causes depend and abide inuolably the same, vnto the last determination of all time and times.

CAP. 2.

BEfore this creation there was nothing of this naturall world, eyther in actuall existence, or potentiallie: Neither *Forme, Matter; Spirit, Bodie;* Substance,

The search of Causes. 3

Substance, Accident ; Time, Place ; Order, Confusion ; Positiue, Priuatiue ; Absolute, Relatiue ; Abstract, Concrete ; Agent, Patient ; Negation, or Affirmation : But one onely the Ineffable and Incomprehensible *Iah* ; diuine Essence, Eternal, without beginning or end, whose name then was, and in his abstract Essence ever shall be, *I Am*. And since the Creation as hee is God the Creator and preseruer, &c. *Emanuel*, God with vs, which *Vs* is man, conteining in him somewhat by proportion from the Sonne of God and man, and from Angels, to the insensible Center of the earth.

C A P. 3.

THe difference or distance between Being and absolute not being, is infinite : And therefore cannot be mediate, or filled, but by an infinite Power : But there is nothing infinite in Power, sauing onely the vncreated Power without beginning or ending . Of whose counsels we may not require cause or reason, because they exceed reason, and cannot

not

not by vs be comprehended. This power because it is infinite, is alwaies the same without change. Wherefore it is simply without respect or relation *Good* and *Goodnesse*: from which all created *Good* and *Goodnesse* commeth, and on it dependeth. And this created *Good* and *Goodnes* to it selfe and euery particular creature is respectiue and relative. The first absolute Power infinite, and infinitely Good, with his will eternally decreed a creation: and with his infinite action and spirit effected the same: Infinite in the Creator, though determined and finite in the Creature, *Ad modum Recipientis*. So we finde in this workmanship of the Almighty three causes, which are a rule, intellectual and ideall law, in and to the creature: *Power*, *Will*, *Spirit*, being three coessential in one God, and three distinct in the Creature concerning his operations, though one in the vniuersality of their subiect, much more in the cause whereon they depend. For what Creature soeuer shall doe any thing, must haue Power to effect, Will to work, and instruments of action; which is Spirit, giuing motion: and this is com-

mon

The search of Causes.

5

mon to all creatures, vnder what degree of substance soeuer they bee particularized. For the Philosophers power meeresly passiue, concerneth only a supposition of naturall disposition and appetite to a procelle, *A non Ente tali ad ens tale*. But except they will imagine it to bee with priuation of action in the patible or passiue subiect (which is absurd) they must needs grant this power to effect.

CAP. 4.

IN the history of the Creation we finde thus. In the beginning God made heauen and earth, &c. as there followeth. Where note, that the word *Deep, Abyssus,* or *Chaos*, was that which is heere called heauen and earth, being yet one confused heape or masse, vndiuided, without forme, & void, oueruailed with vniuersal darknes; which darknes was not the priuation of light, because no created or relative light had then bin. But without any voice the darknesse was on euery side with silence. From this matter, Time and Place only beginneth the search of reason.

2. Esdras, 6.

39.

son, vnderstanding, and created wisdom, vnto which all Philosophy in the highest Metaphysicks must be reduced. For no reason can be giuen, or inuelligation made of that which was not: And not any thing euer was, but in some time and place: which haue no vse but onely to measure and conteine. But before this beginning their neither was measure nor thing measured; Container nor thing contained: And therefore no time, no place: But both had being and beginning in and with this creation, beeing themselues creatures, and concluded vnder the law of Nature: which here in this *Reshith* with them tooke beginning. I am not ignorant, that a late writer laboureth much about *Principium increatum*. In which he would haue this darke and silent mother, the common wombe, this Chaos of possibilities, this all changeable vnformed to bee and receiue beginning; or more explicately to be with it Coxuall. But that is too Chaldaicall, and implieth an eternitie and infinite forebeing of Matter, Time, and Place: which agreeth not with the infinite contra-

tra-

tradition and contradictorie predication
of *Deus*, and *Non Deus*. And there is
nothing definible, demonstrable, or con-
sequent out of any principle of naturall
wisdom, which this beginning of Mat-
ter, Time, and Place doe not as certainly
auerre, as the supposed eternity of them.
Besides that it is more orthodoxall: Ex-
cept his phrase and sentence can beare
construction of that *Word* which was
in and from the beginning; by which
all things were made: And receiue the
construction of Saint *Pauls* sermon to the
Athenians. Now therefore let vs see
what rivers run from this sea, Conduits
from this wellhead: and what principles
of Philosophie wee are necessarily tyed
vnto by this most certaine and true
beginning of nature and naturall causes.
No doubt whatsoeuer is elsewhere ne-
cessarily or probably delivered, is either
directly taken from hence, Or else is but
a shadow of this substance, and a deriva-
tion of this light.

CAP. 5.

EVerie worke and action of God, ex-
pressed or implied in his Creation,
hath

hath as a necessary cause produced some created effect, and established it vnder the law of Nature, with time still to continue. By his Power in the beginning he created that voide and vnformed *Chaos*, which because it was void & vnformed, had power and hability alike to euerie thing or forme. And because nature, that is the Creature, is the Image of the Creator, as being Relatiue to him; There is in it a naturall will and appetite vnto perfection, which is the naturall *Good* and *Goodnesse* of euery creature, which is manifested by distinction, in instruments, parts, &c. That the heauens may declare the glory of God, and all his works magnifie his holy name. The third cause in the creature was yet wanting; that is, spirit, the formall cause of motion, in euery Creature: which likewise answered his proper cause, distinct from the other, as is said in their effects relatively, but not in their vniuersall subiect, nor in the *Prototypal being*, whose Image they are: Three in One, and One in Three, or rather *Trinity Coessentiall in Vnity*, and *Vnity in Trinity*. The spirit of God moued vpon the waters. The spirit mouing vpon the

waters

waters created in them spiritualnesse and naturall motion, in such proportion as might most absolutely answer the excellency of the Creators disposition, and harmony in the innumerable variety of all his particular creatures: and be a most sure ground to informe the contemplation of reason by exact dependence of effects vpon their causes. The whole *Chaos* contained two parts, Water and Earth. In this there is diuersity of positioⁿ, aboue and beneath. The Water was aboue the Earth, & therefore lighter and more capable of actiuity; The Earth was vnder the waters, and therefore heauier & naturally more passible. The spirit mooued vpon the surface of the waters, which then thereby became more spirituall, actiue, & stirring: & from thence the other waters in that deepe receiued their dower in the like vertues in proportion, euen to those that were contiguous to the earth. The Earth in it selfe hath no power of spirit or motion, but mediately by the Waters: and that likewise in exact and graduated proportion, sufficient for the agreeing diuersity of all bodies. This spiritualnes or
naturall

naturall spirit being but potentially in the waters, could not in naturall course (which God had now established) be acted but by a meane. The Spirit was moued, Motion breeds heat, Heate causeth rarefaction, or subtilty : & subtilty is the perfection of spirit in euerie kind: And of all spirituall things light is most subtile, which therefore was the first Creature actually distinguished in and out of the confused Chaos. And that which before was the confused power of all things, void, and without forme, by this appeared the vniuersall matter of all bodies, informed with light, the most vniuersall of all formes. And as in the darkenesse nature trauailed with the burthen of this wonderfull birth in her wombe, and as it were sate hatching her egges, so now in this light shee was deliuered of her first borne : and after disclosed her other chickens, formed and well shaped, out of the shell of darkenesse. And here the waters were endowed with Spirit, Motion, Heat, and Light, as is aforesaid: which light was not actually in the inferior waters (as nights Mantle prooueth.)

ueth :) But shewing the neerenesse of water vnto light by transparence, the easie reception of light, their easie rarefaction by the worke of heate, the child of Spirit, doe giue good testimony of lights materiality. But this is not so proper to the vniuersall light, of which we speake, by which the superiour waters bee continually illumined and illustrated, without any shadow of the night of our lesse generall time; yet it may serue in neere similitude to illustrate. The next distinct Creature named the *Expansion*, Firmament, or Heauen (which a certaine Wiseman calleth the heavenly *Ayre*) had in the very instant of his calling and creation an office appointed most generall: To diuide the waters aboue from the waters below. And heere is no mention made of *Ayre* and *Fire*, but of *Motion* and *Light*, which are neuer without heate, the most proper passion or forme of that which wee commonlie call *Fire*: Also of the vpper Waters and their rarefaction, which agreeth with the *Ayre* of common Philosophie

in the efficient and subiect. But whether those names be proper or no, concerneth not this place : and I haue elsewhere paradoxally handled. Of the substance & composition of heauen many heads haue brought forth many hornes: and arming their reasons with fantastickall imaginati-
 ons, haue pushed at each other so long till they be all galled. It is sufficient for vs to consider their vse and office : that is, to deuide the waters aboue from the waters below; and how being composed of the common *Chaos*, water and earth, more pure then things beneath them, lesse pure then things aboue them, they be solid, fixed, permanent, and as it were of an immortall substance, patible onely by fire. And therefore it is said, the hea-
 uens are strong and as a molten glasse. For when the Spirit getteth the vpper hand in a pure and cleane body, and that bodie afterwards of the Spirit in the se-
 cond coniunction, not by incrassation of the spirit but by subtilation of the body, the whole compound becommeth quints-
 tessentiall: then all is permanent, and, as you would say, fixed spirituallly. Then
 there

Iob 37.18.

there is no naturall alteration nor corruption. I know that some writers make two distinct materialities, or *materias primas*, first matters in this beginning of creation : one containing the water of heauen aboue, the other a confused masse of earth and water, the corporalitie of all sublunarie bodies. But that opinion seemeth to draw a tayle after it of many absurdities & incōueniences: & that golde chaine of *Participation of Symboles*, which linketh heauen and earth together, cannot abide two materiall principles of one creature. Neither can such duality subsist with that *Talmudique* mysterie of light shining out of darkenes, which is figuratiuely *verbum Dei in nobis*. Then there is no naturall alteration nor corruption, but *mens sana in corpore sano*, a pure spirit in a perfect bodie. Next after the firmament and this diuision of waters, followed the separation or parting of the waters beneath the firmament from the earth; whereby sea and land were made. In all this relation and respect are manifest; darkenesse and light aboue, beneath; and

diuider, or meane betweene extreames, Water, Earth, Sea, Land; wet, dry, Motion, Rest, &c. Then in order followed, In the earth Vegetables, In heauen starres and their offices, In the waters Fish and Foule: In the earth againe sensibles, commonly called Brutes, or Irrationals: Lastly Man with appointment of meate for himselfe and all sensibles, except fishes.

C A P. 6.

IN the beginning the Waters contained all; were contained of none, but teemed in darkenesse. The heauens were of olde; And the earth that was of the water, by the Word of God. VVherefore the world that then was, perished by water. The heauens and earth which now are, bee kept in store by the same Word vnto fire. The first matter of all things is water: and therefore the first cleansing

ling is by and with water. The last perfection of all things is spirit, and the last cleansing is by fire, which is the violence of the spirit consuming all matter imperfectible, and leauing in an immortall bodie, that which is pure, cleane, and perfectible. In which triumph of the spirit all shall burne sauing the perfect seede of them that scaped in the waters.

For nothing that is vncleane cometh to the last and second perfection of the fire, not hauing beene washed and depured in the first of water. But how the earth was of water, whether by separation of the lower waters when the drie land appeared, or by subsidence of the heauier part of the Chaos in the rarefaction caused by the spirit moouing, is a matter of great and necessarie consequence: doubtlesse it was by both, as wee see in depuring of liquors and Chymicall extractions. And so the second world is of the diuiding of fire, as in spagiri-call mysteries wee may plainelie see.

This is true in that we seeke after: which is more easie to vnderstand if we consider that heate the forme, or essentially inseparable from the forme of fire, was made by the spirits mouing vpon the waters, and that the life and fewell of fire is aer. The waters as being most spiritual had the first ornament of distinction and forme in all degrees: first light (which some thinke to comprehend Angels) and therefore fire. But that thought hath many great aduersaries, and may imply matter of strong heresye, as though they had beene Coadiutors, or agents in the following dayes of creation. Therefore they be best which vnderstand the creation of Angels to be in the sixt day, in which man himselfe also was created: besides many other sound reasons. Then heauen followed the diuider and mediator of the waters aboue frō thē beneath: next vegetables, &c. as before: where note that before any sensible creature was created in the water or earth, the better part, that is, the superior waters, and the heauen, had all

all their furniture of light, with the whole hoast of heauen, of innumerable starres and their offices. And lastlie Angels a little before man. For though it bee not defined when Angels were created, yet their residence beeing in heauen, and their Individuallitie immortall, it cannot bee doubted, that they were before and neere the perfectest forme of the ruling creature. And the light of Angels in origination must differ infinitely from the inaccessible light of God. And as they could not suffer by water, so they that continued in their originall light shall not perish nor suffer by fire, as all other things shall, even the heauens themselves. The heauens and earth which are kept by the same word 2.Pet.3. in store, and reserued vnto fire, &c. Psa.102.25 Thou hast layed the foundations of the earth, the heauens are the worke of thine hands, they shall perish but thou shalt endure: Euen they all shall waxe olde as doth a garment, as a vesture shalt thou change them, and
B 4 they

2. Pet. 3. 12. they shall bee changed, &c. The hea-
 Eccl. 17. 31. uens beeing on fire shall bee dissol-
 ued, and the Elements shall melt with
 heate, &c. VVhat is more cleere then
 the Sunne? yet it shall faile; Yea the
 heauens and starres though insensible
 bee farre more excellent then the sen-
 sible creatures of the earth, and infe-
 rior waters: Not concerning their
 forme, but concerning their compo-
 sition, perfect mixture, and pure mat-
 ter of corporalitie: All which cause
 their permanent indiuidualitie. Such
 is the substance of our question. The
 starres are vncleane in his sight: How
 much more man even the Sonne of
 Job 15. 15. man, which is but a worme? &c. The
 heauens are not cleane in his sight,
 how much more Man? For man is of
 the earth, And Heauen is the congrega-
 tion of waters: In which they be-
 come fixed & permanent, which cannot
 bee without the action of their spirit of
 light and fire. For though euerie one
 haue their part of all foure: Yet wee
 finde the earth and ayre patible, and

as it were Nurseries or rather Seminaries,
and very wombes of corruption, diseases,
and death: From which (not speaking of them in their regenerated bodies,) no sacrament either diuine or naturall is taken: And in, from, and by which all things both macrocosmicall and microcosmicall haue their Morbificall exhalations. But the other two, water, and fire, bee the cleansers and naturall renewers of all; which as they decay not in themselves, so doe they preserue. For the fishes were not brought into the Arke, but were preserued in their own proper Element. And by the way we may obserue one notable doctrine. That the more pure, cleane, and subtile any thing is in the materialitie of his primitiue nature, the more irreuocable is the ruine and destruction, if it suffer violence aboue or beyond that number, waight, and measure in which it was created. So wee see the fall of Angels eternally iudged, and vitrified substance bee irreducible. And this in naturall things is true. But
is

is also true. But to proceede: after in the creation of sensible creatures the waters were first serued with fish & foules, which are attributed and appropriated vnto the waters, because ayre commeth by rarefaction of waters, and is extended vnder the hollow of heauen. Lastly was Man, being the *Epitome* and Abridgement of the whole Creation; and therefore rightly called *Microcosmus*, a little world: for whose vse and seruice all other things were created: For the good or bad vse whereof, he shall account to his and their Creator *God Almighty*. The order of proceeding heerein, we see to be from the most simple and vniuersall, to the most compound and speciall or particular. So sensibles are more compounded then vegetables, Man more then other sensibles; minerals lesse then vegetables: and all concerning their materiality, of the first Chaos, partakers of the essentiall corporality, which contained all in darkness.

CAP. 7.

IN this Chronicle of the creation, there is very excellently taught the condition

on of all Creatures, their composition, and state of their naturall life. There are two corporal or bodied Elements, Earth and Water; of which all things vnder heauen are materially compounded: The spirit of life in every thing is his naturall heate, ioyned therewith by the meanes of the ayre (which is here called the rarefied waters,) first created by the motion of the spirit, and made able to multiply it selfe in any fit and prepared subiect. This heate is chiefly in the light, which was first brought out of the Chaos, and dwelleth in the rarefied waters, as in their proper subiect. So the whole composition consisteth of foure; two patient and materiall respectiue, inferior water and earth: two agent and formall respectiue, superior water and heate, or light: which if we call ayre and fire in the compound, it shall be indifferent, for it matters not what names or words be vsed, so the thing be vnderstood. These foure Elements or parts of composition must be considered two waies; particularly, and generally. Considered particularly they euer concur to the composition of things

things corruptible : but generally , of things incorruptible. To which purpose let vs consider ; that there is a generall light, made before the heauens : of and with which the Elements, and euery elementary compound doth communicate more or lesse : and thereby hath in it some sparke of incorruptibility, and possibility to attaine it, according to the primitive natural predestination of his first creation, which also it might and should enioy, were it adapted to fit digestion, and fermentation of it selfe : where all the Elements should neuer cease from their circular labour vntill by equall proportion and temper that subiect could no more be altered ; of which there is some neere example in Gold and pretious stones.

There is also a generall Heauen , not made to distinguish times and seasons, but to diuide , and to bee as it were a Landmarke betweene the Waters, (the interpretations of the Hebrew *Maim*, and the Comments of the Aerial Expansion may haue their truth, not opposing this diuisor :) which generall heauen

heaven giueth generall influence from the Waters aboue, by meanes of the generall light, into the inferiour Elements and elementarie compounds, and also spirituall fixation : continuing and preserving the cause of their incorruptibilitie, beeing an actiue Spirit of life, able to worke by digestion and fermentation as aforesaid.

There is also a generall and vniuersall Time, and that of diuers degrees. When the Chaos was created, Time was created with it. And as the matter of all things, being then in this Chaos, is incorruptible in it selfe, though diuerslie passible in his indefinitenesse to all formes : so is that time with it created, in it selfe abstractiuely vnderstood, vndiuided, though communicated vnto Elements and Compounds, and measuring in them no other thing then the incorruptibility of their matter. Besides this, there is another generall Time, measuring the generall and incorruptible matter, which slept in vnreuealed darknesse. And as the
first

first measureth in the Elements and elemental bodies the incorruptibility of the matter, so this measureth in them the same of their formes, to the preservation of one generall forme in one generall matter of naturall transcendence. The third generall Time began with the Firmament; which time measureth the third order of naturall Being from the Chaos; and the second order of distinction from the generall light. That is the diuision of waters, and therefore it is in the first degree of composition, alterable by generation and corruption: for in it the foure elements were perfected of all naturall sublunary things. This time is the first of all, vnto which our speculation reacheth, concerning the naturall estate of things corruptible and generable: for the other two come neerer the last dissolution, when all things shal stand adorned in one light, or fall confused in one darknesse. And these vniuersall and incorruptible causes, Matter and Forme, are really according to their natures in the elements and euery compound; and either shall with them in their present estate

state continue vnto the last possibility of their predestination, or alter them that they may so continue; or else being seuered from them returne to their proper place, vnder the commensuration of their proper time, till all things be restored in the incorruptible regeneration of an immortal spring. So is their particular matter and forme separable, corruptible in respect of the composition; and measured by particular times, in which generations and corruptions do happen of all things thereunto subiect. The particular light began with the Starres, and that of so many different effects, as there be varieties in their motion, receptions of light, irradiations, and whatsoever else in true Astronomy can bee said of them. This is the particular beginning of time and times, and the proper measure of all specifications and particularities: Yet some would haue the measure of specifications to be in the time of the vnstarred heauens, and of particularities as is here said. It is no inconuenience to agree with them, both haue their speculations, but agree in the issue of particularities.

larities. If it be objected, that this being true, vegetables be incorruptible, because they were created before this light, and time of the Stars ; I say, it followeth not.. For they are made of earth and inferiour waters, earth being predominant, which imply matter and forme separable, and by consequent corruptibility of the copound, notwithstanding the concoursse of the other two elements aforesaid.. They were giuen for food to man, and all other animals (except Fishes) which were made after the Stars ; and therefore doe communicate in nature with them.. And though they were made before the light and time of generations and corruptions, yet they were not then absolutely perfect. For neither had they then increased their species with succession of individuals, nor attained their last end in which al perfection is consummate: that is, to be meate for man and beasts, made in the light and times of generations. But therein we may note, that all things made before this time, being generable and corruptible, be in their generations hermaphroditicall : and therein differ from

from the other more multitudinary and angulare. And from this place a good cabalist may gather something of the immortalitie of the flesh, and by consequent of resurrection : because their foode is of that which in the first creation concerning time and light, is incorruptible ; amongst which there is a tree of life. What then shall we say of meate and medicine made of that, which in creation preceeds these, in his particular bodie is durable with the heavens, lesse compounded and angulare then any vegetable. But to returne : moreouer the earth and all things therein receiued the curse, and became hereunto subiect by *Adams* fall, and cannot without sweate and labour eate their bread, that is, enioy the predestination of the spirit of life which is in them. But if they were helped and cherished by some matter like and con-naturall to that spirit of life, which they haue of the vniuersall light, and the vpper waters measured by the vniuersall time of the vnstarred heauen ; noe doubt they might endure

farre beyond that time they now doe, if peradventure not to the worlds ende : which in their present estate is impossible for many causes, and by reason hereditarie corruption hath taken so great and deepe roote ; as one (though to another end) saith ;

Damnosa quid non imminuit Dies ?

Ætas Parentum, peior auis tulit

Nos nequiores, mox daturos

Progeniem vitiosorem.

Wherein the whole world, and euerie part thereof, haue their part, both in quantity diminished, life shortned, naturall vertues decayed, and generally in minority of all things that belong to their naturall being or well being : and shall not be restored, vntill the general restoration of the vniuerse. Say vnto a woman

2. Esdras. 5.
52.

which trauaileth, wherefore are not they whom thou hast now brought forth like those that were before thee, but lesse of stature ? And she will answer thee, some were born in the flower of youth, others were borne in the time of age, when the wombe failed : Consider now that yee are lesse of stature then those that were before

before you, and so are they that come after you lesse then they : as the Creatures which now beginne to be old, and haue passed over the strength of youth.

C A P. 8.

OF these two kinds of essentiall causes, generall and particular, corruptible and incorruptible, all sublunary things consist and haue their being and existence in matter and forme, body and spirit. And are in possibility to such end, as naturally follow these beginnings, corruptible or incorruptible, transmutable or permanent. And nature naturally proceeding, euer intendeth the greatest naturall perfection in all her workes, and the preservation thereof. But because in the excellent ornament and beauty of Gods glorious workmanship (consisting of innumerable variety of seuerall species and perticularities in nature) all participate not alike, of the incorruptible causes, nor be alike tempered by the digestion of their compounding Elements, many things of necessity are of shorter continuance

tinuance then other, more subiect to change and corruption. This change & corruption, being properly the death of every particular body, commeth not by vtter destruction or annihilation of any essential part, but is only a disorganizing of the spirits tenement, and a separating of these said parts, each returning to his place vnder the measure of generall time. Neither do any of the so perish, but that their mortall immortalitie, vnder the said commensuration continuing vnto the worlds end, is manifest. For those things, which in their indiuiduall bodies haue not this immortality (as wee see the heauens, gold, & precious stones to haue) are preserved here by succession, as it were of immortal seede. For all men came out of *Adams* loynes: And his substance by propagation continueth to the last end of all natural things. In contemplation wherof the Greek Philosophers affirme, that in all seedes there is something wonderful, proportionable to the Element of Stars. But if we consider the regeneration of this body in his digested, purified Elements, though it be
about

about the compasse of common reason, and seeme miraculous; yet no doubt wee may therein contemplate, and most notably discern the complement of Nature in the immortality of euery particular, which before was shadowed in succession. *Nothing can proceede infinitely in change*; therefore there must bee some end or period of particular times, wherein changes happen. *The whole memorie of Nature, being the Image of God, cannot bee blotted out and destroyed*. Therefore after the determination of number, to auoide infinitie, there shall be an immortality of particular things: Not by the ruine of Nature, but by the full acted accomplishment of the whole possibility, and satisfying the appetite of all causes. If it bee demaunded whether this shall also bee in other sensibles, vegetables, and minerals, the answer requires modestie, for it is not made certaine vnto vs; *Et præstat dubitare de occultis, quam litigare de incertis*. For my selfe I rather thinke of the Negatiue. My reason is: The whole vniuersitie and frame of the creation is the Image of God: And this

whatsoever is epitomized in Man, containing most exactly the whole harmony and discord, order and confusion of all causes and effects, according as he standeth or falleth to God his master. And so is the true and real storehouse of all Gods workes, and his most perfect Image: the Image of his glorie if hee stand, of his wrath and iudgement if he fall. All things were blessed for his sake & vse: the same were cursed for his sinne and abusing the creatures contrary to commaundement: hee shall account to God as his Steward for all; and in him they shall be perfected to immortality, not distinctlie in their present shapes, but as hauing in him that they are. For after the regeneration man hath no more vse of them, either necessary or ornamentall. And so the cause of their natural and distinct being ceaseth. So the whole creature is immortall, that is, the generall causes of matter and forme, of which all things were in an elementall body perfectly tryed, digested, depured, & inseparably vnited, and as it were fixed in the highest perfection, which is Man. In whom all
naturall

naturall bodies of which we speake, con-
curre and rest, as al riuers run into the sea
making one deepe. And if the exposition
of *Dionysius Carthusianus* be not receiued,
peradventure this may agree with the
meaning of *S. Paul* in the 8. Cha. to the
Romanes, from the 19. verse to the 24. To
this purpose we may further cōsider, how
God in all his workes euer abhorred mul-
titude tending to diuision, making all
things conspire in vnity of most accom-
plished perfection. In the creation of the
second day it is not said, And God saw
that it was good. Not that the Creatures
of that day wanted his blessing, but to
teach vs the danger of diuision, which
beginning in the first defection from v-
nity, endeth in confusion: and is neuer
restored but by returning againe from
the tumult of multiplied duality, and
conspiring in the vnited goodnesse of all
good things, to receiue the vndiuided
blessing of rest and quietnesse in the my-
sticall Septenarie. So God saw all that he
had made, and loe it was very good. It
is not said, he saw them and euerie of
them, and they were good. *Duo*, two, as

the number of diuision had no blessing, but in 6. being vnitiuely tripled, according to the first vniuersall causes, it was ioyned to the number of all, as one of, in, and with them, without diuision for them; and so rested in the perfection of vnity, sanctifying the creature in 7. And as all things natural are of three vniuersal causes, so on that roote is squared the last preparation of them, which is Man: receiuing perfection in 10. by which, 9. returneth into vnity, the first and last perfection of all perfections. For 6. and 9. be the numbers of preparation and motion. 7. and 10. the numbers of rest and perfection in nature.

CAP. 9.

NOW let vs enquire whither it bee possible in nature to produce such a compounded substance, tempered of the Elements, in which, after exact digestion, the predominancy of the spiritual causes shall be manifested in true figure of regeneration. So that the appetite of this matter being fully, satisfied, it shall bee capable of no greater natural perfection, nor subiect to change in it selfe: but, like
the

the superior waters, mixe it selfe with the spirit of life in euery naturall thing, & work in it restauration & preservation in such measure, as the naturall predestination of that thing wherewith it is ioined is able to receiue: and so be *Genus generum*, and *forma formarum*, most vniuersall to all elementate compounds. I say a naturall perfection and naturall change, meaning so great and high degree, as the possibility of this world, hastning in speedy fluxe to an end, can suffer and beare. For I know that when the pure heavens, and perfect elements doe burne, melt, and shall bee purged with the powerfull fire in the last complement of Nature, that then also all things of or vnder them consisting, shall much more suffer the same. Such things therefore as we speake of be commonly diuided into animals, vegetables, and minerals: vnderstanding each largely to comprehend all the particular *Species* of their owne kind, also all errors whether by abundance or defect of matter, strength and weaknes of causes, &c. amongst these we also comprehend *lithophytes*, transplanted from a vegetable roote to a minerall body, and *zoophytes*,
which

which for the most part haue in neereſt agreement an animall body, and a mine-
rall houſe. For a ground and principle
heerein we aſſume that which with com-
mon conſent is receiued in euery ſect of
Philofophy: *Nature not hindered in her ac-
tions doth produce that wherein ſhe labourerh,
in the greateſt perfection that may be.* This
we ſee to be true in all indiuiduall things,
in the ſpecification of their birthes, in
their proper and naturall matrices: as
alſo in vnnaturall iſſues from vnproper
and vnnaturall matrices: and in Mon-
ſters of ſuperfluity, defect, &c.

In all which nature frameth ſomthing
as neere to the ſpecificall perfection of the
ſeede ſowen, as the matrice, matter, cau-
ſes, and adaptation thereof will ſuffer:
Alſo in equiuocall generations, & things
animated by fermentation, putrifaction,
&c. And this alſo in Vegetables, as in
graſſing; where a Crab ſtock feedeth a
Pippin. In tranſplantation, as of wheate
into Rye, &c. In culture, both of degene-
ration and exaltation, as in garden fruits,
double flowers, &c. Likewise in minerals,
as is ſufficiently declared by good Au-
thors,

thors, and daily experienced by such as vse iudgement in searching, digging, and vse of Mines. Also in spagyricall maturation of vnripe Mines, and of vnperfect minerals by cohobating imbibition of fit minerall waters, &c. The second seruing to this point, is no lesse euident and common. *Euerie effect is the effect of some cause, and therefore answerable vnto it.* And of this followeth a third. *There is no reall cause actually being, without his effect in actual existence:* Else should nature labour in vaine, and consume her selfe about nothing with lesse profit, then a mountaine calling a Midwife to bee deliuered of a Mouse. This being graunted, let vs remember what is before prooued of the difference of causes, *Generall and Particular*, not taking away the subalternate dependence of all, for the whole beeing of subiects with their inherent vertues and applications, as they now are to themselves and others. By particular I meane not indiuiduall, but that which is put vnder or beneath the vniuersality of Natures indefiniteness, by being appropriated to any inferior or subalternate kind

kind of specificatiō. General causes working in themselves produce generall effects, but received in particular subjects work according to every particular kind, in Animals, Vegetables, and Minerals. This barre or repulsion from generality commeth by specification; and specification from the concurrence of particular causes, hindering nature from her generall worke. The matter is indifferent to all; because it is generall, and more incorruptible: and desiring a forme most naturall to it selfe, must needs be best satisfied with generality. Take away the particular specifying causes, and this generall effect must needs follow: as the light of the Sunne is altered according to the colour of any Glasse where-through it passeth, which glasse being taken away, it appeareth in that generall brightnesse which is proper to it selfe. If therefore it bee possible to continue in nature the action of the generall causes not hindered by subalternation of particularity, vnto the last digestive fermentation of this matter, no doubt there will be produced an effect generall, a reall existing

isting substance, indefinite, indeterminate, to all specified substances: being spirit of naturall life in all perfection to every one in his kind, of which it shall be received as aforesaid. As the honour and authority of a King, continuing in his owne absolute power vndiminished, giueth honour and authoritie to all kinde of his subiects to every one according to his place, degree, and office. And to his subiects is as it were *Genus generum*, and *Forma formarum*: so matter beeing in it selfe indifferent to all, and informed in the first light of Nature, with the most vniuersall forme of simplicitie, in composition naturally desireth the most generall forme which is possible for any elementate compound to haue. Yet notwithstanding is specified according to the subalternate causes working therein. As we may say, a King in his officers is coercted into a Chancellor, a Treasurer, an Admirall, Iudge, Iustice, Constable, &c.

CAP. IO.

THe possibility of this general vnspecified substance appeareth: and
more

more, a very necessity thereof, lest Nature should worke in vaine, hauing the concurrence of all necessary causes not corrupted. Let vs therefore search further, how and of what this may bee done, in any sublunary matter compounded of the elements, animall, vegetable, mineral, largely taken as aforesaid. First let vs consider the state of innocency, in which all things were absolutely perfect, each in his owne kinde: so that the measure of the generall causes in them was not hindered from their actions by any seed of corruption or clog of grossenesse, but free in their owne libertie to worke and produce effects answerable to their proportion in euery body. For all bodies in their naturall being are not alike perdurable, but graduated with more or lesse, as the concurrence of particular causes and agents is more or lesse in them. And those, whose composition is most simple and least remote from the Elements by subalternation, are of all others least subject to corruption in their specified naturall bodies: as minerals. But to returne where we left; this primitiue and
genethli-

genethliacal perfection by *Adams* fall was impaired and ouerueiled, as it were in a shadow of death : so that those things which God saw to be good, were now infected with the fruite and iuyce of that tree in which the knowledge of euill grew : and being poysoned by *Adams* taste, were with him cursed. Neither was there any way left for him to enioy their goodnesse seuered from euill, but by labour and trauaile. Cursed is the earth for thy sake. In sorrow shalt thou eate of it all the daies of thy life. In the sweat of thy face shalt thou eate thy bread, vntill thou returne to earth. This sweate and trauell to eate bread is not tyed to the table of meales, nor to plowing and sowing, but is generall to the fruition of euery naturall thing in his vse of vertue and goodnesse. Was not the water made sweete with wood, that men might know *Ecclus. 38.* the vertue thereof ? The vertue of this wood and all other things was knowne to *Adam*, but lost in the heires of the slothfull, married vnto the beauty of the Daughters of men, either refusing, or not rightly vnderstanding the sweate of eating.

Rom. 8.

ting bread. Man became rebellious and disobedient vnto God; so other creatures to man. Man is restored to God by the suffering of one most perfect; so naturall things vnder the ordinance of God, vnto man by one most exactly purified, digested & regenerated naturall compound. And (not defining) I thinke it no error to say, that as every creature is subiect to vanitie, and groweth with vs, and at last shall be deliuered from the bondage of corruption vnto the glorious libertie of the sonnes of God: so also there may be naturally, before that consummation of all things, some prooffe of this restored incorruptibilitie, really existing in a complete elementate Compound, as is before said in the 9. chapter. Of this matter and substance speaketh Roger Bacon. It is possible to nature and art helping nature, to prepare *Corpus aequalis complexionis, in quo omnia elementa sunt aequalia, & adaequata, quo ad virtutes. Necesse etiam est quod sit possibilitas huius corporis; quoniam corpora in resurrectione non possunt habere incorruptionem & immortalitatem, nisi per hoc corpus &c.* and in another place, *Et hoc est corpus aequale,*

equale, ex quo componentur corpora post resurrectionem. And this is the rest from sweat and labour that every naturall thing shall haue after it is returned into earth; in the second purifying of examination by fire: As our *Hermes* saith of the worlds wonder, *Vis eius est integra, si versa fuerit in terram.* The perfection of the earthly paradise decayed not: but the way thereof was precluded: whither nature cannot enter, but by passing the fiery sword. Man in the Scripture is called *Omnis creatura*, every creature: And therefore in him shall this restoring from groning and trauailing, and deliuerie from the bondage of corruption bee *ultimatè*, in consummation perfected; As before in the eight chapter. VVhere heate is multiplied, It is indifferent to congeale earth and melt waxe, to rarifie water into ayre, or incinerate Combustible mater. Clay in the potters hand, and wood in the grauers, are in the workemans power to forme at his pleasure, Indifferent to all shapes: So is the efficient cause in the minde of the Ar-

D

tist.

Artist. But after one forme induced there is no place for any other without destroying the first. So Nature (though not abridged, and so short tyed as mechanisme) before the specificall perfection of any thing, is free to any thing. For things perfected haue attained the last determinate end of their possibility, and therein naturall motion tending to generation doth cease : But the seedes and spermatical substances haue not attained any end or perfection, neither be out of the latitude of indetermination, & indefinitenesse ; and therefore are in the power of the predominant causes to produce such effects, as answere them : which be most vniuersall, most generall, such as before are spoken of and declared. This in any forme meerely artificiall cannot be ; because the matter in which art worketh hath no internall cause active, neither power nor appetite naturall to the effects of art, but lyeth there like a peripatetick priuation : and all resteth in the braine and hand of the Workman, external and forreine to the matter. It may be objected, and commonly is, That of any
seedes

feede or spermaticall matter nothing can naturally bee produced or bred; but a body of that kind or species, of which the seed is: and that therefore God in the severall blessings of his severall creatures commaunded every one to increase and multiply in his owne kinde. But heerein we condemne the shallownes of vnderstanding, and belotted reason, which regarding onely things at hand, and the first face, looke no further. Generally any seed groweth to a perfection of life, being receiued in any neere matrice of his own next *Genus*: though this thing so produced be not specificall to any kind, either of male or female. And this is of the naturall power of causes subalternately generall. But this is against the end of specificall nature, ever intending the preservation of the species, and so the generation of things like in specie, that may haue the like power of propagation in their owne kind, which is not onely according to the naturall law, but also according to the commaundement. So for preservation of families the Iewes had a commaundement in what Tribe and
D 2 stocke

46 *The search of Causes.*

stocke to marrie; Yet, if they married contrarie to that commandement, there were children borne. So for chastitie and preservation of families, adulterie is forbidden; Yet there be whole generations of adulterous mixture, according to the naturall gift, though with breach of the morall law. The seede of man receiued into his proper matrice can naturally produce nothing but man; except in certaine causes of *superfetation*, *vnequalitie*, &c. Yet these bee called vnnaturall errours, &c. and so they bee, beeing compared to the finall intent. But beeing in the matrice of some other Animall there is formed a Monster, no man. *Partus ex parte sequitur ventrem*. So in all other Animals, else we should bee more full of Asses, & want Mules. Hence commeth the prouerb, *Africa semper aliquid apportat noni*. The like we see in Vegetables, both in grafts & seedes: which for the most part are in the hands of the husbandman, and gardener, to alter at their pleasure. For, as it is true that nature doth produce seede and spermaticall substances, so it is most certaine that the
hand

hand of man may ioyn them together in any other matrice then that by which they are specificated: or, if they be hermaphroditicall, plant them in like sort in any other matrice: And beeing so ioyned or planted, nature will fall to worke, and neuer cease vntill shee haue brought the matter to the last perfection possible for those causes to induce, bee it more or lesse excellent, then the species of the seede. Instance of this is not so easily giuen in minerals: because their spermaticall matter is not so familiar amongst vs. Yet a man painefull in search, diligent in obseruing, iudicious in reading, industrious in practise, may satisfie himselfe therein. Excellent things bee farthest from sense, and therefore more difficult. In the creation there is no mention made of Minerals: But they bee afterwards named for the riches of some of the countries diuided by the riuers flowing out of Eden. And in the whole Scriptures verie little is taught of their originall, and that verie darkely.

Ecclef. 40.
11.

Iob. 26. 5.

28. 1.

This is the chiefe sweate and labour wherein man eateth his naturall bread. It is somewhere said, *Out of much earth is turned a little gold.* But if wee can finde out their material element, it will be no hard matter to know their next seedie substance. *All things that are of the earth shall turne to earth againe, and they that are of the waters shall returne into the sea.* In Iob it is briefly toucht, yet more plainly then elsewhere in one continued place. *The dead things are formed under the waters, or neere unto them.* This sheweth truely the material element of the purest minerals. And againe, *The silver hath his veine, and the gold his place where they take it. Iron is taken out of the dust, and brasse is moulten out of the stone. God putteth an end to darknesse, and becometh the perfection of all things. He setteth a bound of darknesse and of the shadow of death. The flood breaketh out against the inhabitant, and the waters forgotten of the foote, being higher then man, are gone away. The stones thereof are a place of saphires, and the dust of it is gold. There is a path which no fowle hath knowne, neither hath the Kites eye seene: the Lyons whelpes haue not walked it, neither the Lions*

Lions passed thereby. Hee putteth his handes upon the rockes, and his eye seeth euerie precious thing. He bindeth the floods, that they doe not ouerflow, and the thing that is hid bringeth to light. But where is wisdom found, and where is understanding? &c. Not prophaning the diuine application and sense of this place, consider as a chemicall natural Philosopher in these verses, what is ment by dead thing, waters, veine, place, darknesse, shadow of death, flood, inhabitant, bread, fire turned up, dust, unknowne path, Kites eye, Lions whelp, Lyon, Rockes, Mountaines, and then you may boast that you know the beginnings, spermatieall substance and true generation of mettals. And for your better helpe in this search take with you onething out of Paracelsus, & beleue it as an article of your naturall creede. Heate is life, and cold is cause of death. The effect of heate and life is opennesse of the body and fluidnes; congelation and immobilitie is of cold and death. Whatsoeuer tinckteth into a white colour, hath the nature of life and the property of light, and power causing life; on the other side, whatsoeuer tinkteth into blacknesse, or maketh blacke; communicateth in nature

with death, and hath the nature of darkenesse, and power to kill. The coagulation and fixation of this corruption is the earth with his coldnes. The house is ever dead, but that which dwelleth therein liueth. But to proceede in our intent: wee seeke not to make or haue produced, by nature single, or helped by the hand of her seruant art, any such irregular monster as is contrarie to any law or commandement in the assertion of vnitie, or against the naturall and shame-faced chastitie of naturall specifications, as by the issue shall appeare. We search a substance of naturall equalitie of Iustice, exalted in Hermaphroditicall fruitfulnessse of it selfe, aboue the three forenamed kindes, that it may bee to euery of them generally applicable, and with their indiuiduals be made specificall to all, and each; wherein wee offer no vnhalloved violence to any thing. And therefore wee say, As it is not perpetually necessarie that the thing produced must ever answer the kinde of that whose seede it was, but may be and often is traduced particularly as is said: So also is it as infallible true, that
of

of a spermaticall matter may bee made naturally, a transcendent vniuersall and generall substance, *Genus generum* and *Forma formarum*, of such propertie, vertue, and efficacie as hath beene spoken of. And this resteth for vs further to prooue.

C A P. II.

IN euery of the three kinds, whereof wee speake, *Animals, Vegetables, and Minerals*, this thing must bee sought. But we must resolute of the neereſt. It is easier for nature to make aire of water, then of earth. And the caruer chooseth not the whole truncke to make his images, but a peece of timber fit and readie squared, where there is no superfluitie, but that which filles vp the hollownesse, which hee is to engraue: No defect but of the forme, which hee must make, &c. In each of these three kindes there bee considerable, The whole entire or integrall perfected indiuidualles, Their partes, Their vn-
pro-

profitable excrements, their spermes and spermaticall substance. Against all which Nature in this work doth wholly except, sauing onely sperme or spermaticall substance. The whole body is concluded vnder all the confluence of specification: and Nature hath therein done all that she intended; and so motion ceaseth, as before said in the next precedent Chapter. The like reason is of partes; In excrements many haue either beene mired, or drowned altogether, with what successe themselves best know, with what reason other men can iudge, though neuer taught by ill fauoured experience. The elementall proportion of euery thing is knowne onely to Nature, not to man. Wee must neither part nor ioyne, but continue the application of Natures instruments, vntill all the Elements appeare to our sight cleane, in or vnder one Element. For then hath Nature in that one Element weighed and measured all the Elements, whereby their specificall Nature is wholly changed from that which it first was into a generall substance. If the foundation of this building
be

bee laide vpon offals and excrements, which haue no vse but for the draft, and cannot bee handled without offence of nature, nor spokē of without a Preface of reuerēce; surely we are inclosed in an ill fauored straight. That which is vnfit for nourishment of others, vnwholsom to the body wherein it is contained, intended of Nature to no other vse, but that which it hath already attained, excrementitious not onely to the body from whence by excretion it is cast, but euen in it selfe in temperament and digestion, shall such a scorne of all things bee the cheefe flower in Natures Garland, or beare the key of her treasury? What though such a matter bee full of strong spirits, able to poyson a man, or choak a dogge? that vrgeth nothing; for we hope to bee beholders of great wonders without perfumes, or need of much water to wash. Nature loues cleanness; because God hath made nothing profitable for man, to the attaining whereof he shal be compelled to any dishonest or vnseemely thing. It importeth not what constructions bee made in this behalfe from the shadows

shadowes of good Writers, nor what Orator this opinion hath: he teacheth nothing but the old repentance of yong men. Beleeue him not though he haue five hundred on his side. So for vs there is nothing left but the seminall matter, in some of the three kindes. For the more simple the composition of any thing is, the neerer it is to the first causes, and communicateth more abundantly with the generall beginnings of all things; because subalternate causes, authors of specificatiō, be fewer. But the sperme or feede of euery thing, Animal, Vegetable, Mineral, is more simple in composition, and tyed with fewer subalternate causes of specification, then the body or perfect indiuiduall, whose seed it is. And therefore euery seede is neerer the first causes, and communicateth more abundantly with the generall beginning, &c. And of such a substance Nature may make that generall compound we seeke after. But for better declaration heereof, the differences of matrices or wombs are necessary to be vnderstood. And the manners of the feedes growing and increasing in
euery

euery of them, so much as concerneth
this present purpose : whereof I haue
more amply written in the *Possible Perfection*
of *Miscibles*, and in the *Possibility of*
Naturall Transmutations.

C A P. 12.

ANimals haue apparently male and
female distinct in seuerall bodies
(vnderstand them of perfection, and for
the most part of vniuocall generation)
And therefore distinct or seueral spermes:
which being mixed in their proper ma-
trice, grow vp to perfection in their own
kinde, as God hath appointed. The
seede onely is prolificall and matter of
birth: The matrice is but the place,
or, as you would say, the house and
Tenement ordeined for the nourish-
ing and breeding thereof, vnto such a
particular end. And because euery per-
fect thing in this kinde is farre greater
then the seede of which it came, the ma-
trice must haue amongst other faculties,
this one especially, *To nourish*. In men,
quadrupedes, & rauinous fishes in the seas,
as Whales,

Whales, Swordfishes, Whirlepooles, Thornpooles, Sharkes, Porkpisces, Dogfishes, and some Amphibials, as Seales, Seacalues, Sea-horses, &c.) they be all nourished within the body of the mother or female, where they be conceived, though not all alike. In Men and Quadrupedes, there be certaine conductes & veines in the Matrice for that purpose. And this nourishment is of that which the mother or female parent receiueth & digelleth: and for want therof, the birth seldom cometh to perfection, or at least is vnnaturally wretched; so likewise in some Amphibials. In the Fishes whereof we speake it is not so. For their young, being neuer aboue two at one birth, haue growing from the midst of their nauell, (or that which to them is in stead of a nauell) a white pipe or veine like a nauell string, broad at the bottome, full of a thicke milky substance, whereof it may be thought they be nourished vntill they be spawned; other Fishes and Fowles be (concerning this) in another difference: For Fishes, either they first breede their Egges, and keepe them continually in
their

their bodies, till they bee deliuered of a young perfect Fish; as Thornebackes, and such other cartilagineous or grilly fishes: or they breed Egges, and after lay them in a hole made vpon the land in a sandy ground, which bee there hatched with the helpe of heate of the Sunne and Sand: from whence they creepe directly to the Sea; such bee Torteises and their kinds: Or they keepe their Egges about them in the rough places vnder their bellies, and about their feete, as Lobsters, Shrimps, Prawnes, Crasfishes, which after be perfected in shelles. As Lobsters bee first Welkes, and in that shell by degrees perfected into their kind, & Crabs sometimes in Oysters. But whether this be Catholike and of Canonick perpetuity, I thinke no man hath beene in all places so general a Mermaid, or constant Vrinator as to affirme. Or lastly they breede within themselves vnperfect Egges, which after they cast into some scooring or spawning place, whither the male followeth, and sheddeth his sperme vpon these Egges; so they increase, grow great, and breed young fishes: such be all
kind

kinde of fishes not before spoken of. And where some exclude Torteses and their kinds from the generation of fishes, it is not materiall whether truly or not, for it is all one to our end, which here onely search the difference of matrices, and of the seedes growing to specificall perfection. And within these differences be all kinds of serpents. Now for fowles (we except onely tovs knowne the featherlesse night-bird) the Bat or Rermouse, which layeth no egges, but breedeth and giueth suck as other mice doe, their breed and specificall increase is by egges: The male proiecteth his sperme into the matrice of the female, whose office is not to bring forth a perfect bird, but an egge; which egge supplieth the office of a matrice. For it hath in it selfe both seedes, masculine and feminine, by the naturall appetite of the Coition of the male and female, before the prolificall egge be formed: Also sufficient matter of nourishment, vntill the bird be hatched. In which egge the naturall and vitall heate of the male seede is sensible to the tippe of a mans tonge on the outside of

of the shell, as they know which steale Hawkes egges out of the eyrie. In Vegetables every Hearbe and Plant is Hermaphroditical, being both male and female it selfe, concerning propagation. Their naturall propagation is of two sorts, by seede, and by slip: for graffes increase in the same kind, & for the same reason that slips do. The seed is from one & the selfe same plant, made, ripened, and cast off: it receiveth no help of any other, containing seminarily both sexes in one bodie, and being put into fit ground in seasonable ayre & time, it riseth vp and groweth into a new plant or hearb like to that from which it came. The coats or skins wherein it is closed, differ not in vse much from the skins about the eg: the earth supplieth the wants which the seede hath in it self to increase specifically, that is, heat & nourishment. For without heat there is no attraction, without attraction no nourishment. And because it is necessary that the seed increase in quantity & greatness before it become a plant, attraction of nourishment is necessary for every seed: which by the other naturall faculties is altered

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and

and speciflicated into the substance of the plant. The like manner of growing and increasing is in slippes and graffes.

Though *Terminus à quo*, the point from whence they proceede, is not so remote from composition, nor so neerer to simplicitie as in seedes; which also is one reason why the increase in slips and graffes is quicker then in seedes. For their attractive vertue and assimilation of the nourishment is stronger, &c. In these two kinds of Animales and Vegetables (for so much as concerneth the present purpose) we finde the first difference of Matrices to be of two sorts; *Inseparable, separable*. Then againe of two sorts, *The specificall bodie of the seede prepareth nourishment for the increase, or that nourishment is drawne out of another bodie*. The third difference is also of two sorts, *The heate mooving to generation is either proper to the particular female bodie whose seede it is, or indifferent to others*. There is also a fourth difference, *The nourishment attracted in the immediate matrice either is specifically prepared for the seede, or is not, but common to all the next genus*: As the moisture minerall of earth to plants. In the

the seede there is also a difference. The individuall at his first birth is greater then the seede and spermaticall matter was, or not greater: for that which is properly called *Semen prolificum*, the seede powerfull to generation is not the whole body of the spermaticall matter, but as it were the center thereof: As in egges may easily in some neerenesse be showne to the eye, and hereupon lyeth the demonstration of hereditary diseases, and many other strange things in Nature, bred of this spermaticall superfluity. The summe of these two kinds briefly is this.

1 Those things which haue male and female distinct in seuerall bodies, hauing a naturall appetite each to other, cannot increase or multiply their owne kinde without locall motion and actuall copulation: whereby both seeds, may be ioyned. Such be Men, *Quadrupedes*, Fowles, Serpents, Fishes, &c.

2 Those things which being brought forth, bee greater in quantity then the seede or spermaticall matter of which they came, must haue their seede receiued into such a matrice from whence

they may draw sufficient nourishment, as in men, *quadrupedes*, some fish, plants.

3 Those things which cannot haue nourishment fitly prepared for them to attract, but within the body into whose matrice they are receiued ; may neuer be separated from thence vntill the time of perfection, and their deliuey; as in men, beasts, rauenuous fishes aforesaid, the Bat onely amongst those that flye.

4 Those seedes which may by nature be inclosed in a conuenient matrice with apt & sufficient matter for nourishment, vntil the perfection of the birth, may be separated from the body of the female, hauing receiued the masculine seede in a separable matrice, and may bee ripened either by the heate of the same body, or of any other naturall or artificiall, being like and equally temperate, as in Eggs of Fowles, and some Aquatiles.

5 Those things which being inclosed in a naturall separable matrice, haue not therein sufficient matter for nourishment, must be sowed or planted in another matrice, which shall supply this defect ; as in plants, &c. But herein is something further to be considered more particularlie

icularly in the Animall kind, speciallie
 betweene Man and *Quadrupedes* on the
 one side, & Birds or Fowles on the other.
 The Eg hath a hard shell without, a thin
 skin or membrane within that, and ano-
 ther more thin & subtile about the yelk,
 couering and exactly winding about the
 true prolificall seeds of male and female
 in the spermaticall matter; whereby
 though the outward shell were taken a-
 way, yet the outward ayre cannot imme-
 diatlie touch the true seede, neither the
 ætherious spirit presently vanish. And be-
 fore age or moysture haue resolved the
 very sperme it self within the eg, whether
 of both together, or of the solitary femals
 eg, it neuer putrifieth. And for the same
 reason the eg with both spermes resisteth
 putrefaction longer then the sole female.
 And, as is said of those skins defending
 the sperme within the Eg, nature in like
 sort hath ordained in man, a wombe, se-
 condines, &c. not vnlike the defence of
 the brain in the skull, and 2. meninges, or
 mēbranes, cald *Dura mater* & *Pia mater*:
 it being the most spermaticall substance
 in al the body. But in men & *quadrupedes*,
 thogh it wer possible to receiue their seed

into another matrice, or separable con-
teiner, and to administer heate there-
unto conuenient (as may bee done
in egges) yet because that seed and sper-
maticall matter hath not within it selfe
sufficient matter of nourishment, but is
compelled to attract from the daily nou-
rishment of the mother: and though
this be supposed possible to be supplied,
yet the nourishment must be first diges-
ted and specificated, for that seed by the
proper and naturall mother; therefore it
were altogether impossible that any na-
turall birth should be had thereof. And
moreouer this kind of seed hath nothing
to defend it fro the immediate touch of
the outward aire, nor to preserue the vital
archæical spirit in the seed, that it present
lie vanish not, and leaue the body like a
common excrement vnprofitable. Else
had Nature without cause made the con-
iunction of those seeds so close, and in a
matrice so vnseparable from the female
body. Which shewes the vanity of the
Authours of the bathing conceptions;
and destroyes their magneticall power
of the matrices attraction. All these Pa-
racelsus

racellus vnderstood very well, as in many places he hath shewed. Wherefore they doe him the more wrong, and haue been little exercised in contemplation of generalities, that traduce his *Homunculus* or Dwarf, to any vnseemly or wicked practise. Now resteth the third kinde of our diuision, that is Minerals: which differeth mainly from Animals, and agreeth very little with Vegetables. Their seede is hermaphroditicall, and that into which the specifical forme of minerality in euery kind is immediatly brought. By immediatly I meane, as in the seed of man: we say the forme of man is immediatlie brought; That is, man is the last forme which Nature intendeth in that seede, and the onely specifical forme of which that seede is naturally capable. In this kinde there is to bee obserued specially the difference betweene it and the other two. For in plants with the first perfection of the *Species* out of the seede, which is in the first germination of the greene leafe from the root, the *Species* is perfect: but the indiuiduall body is yet weake, tender, and vnperfect, for the specificall

vses of his kind. So in Animals, the *species* is perfected with the first reception of the specificall *forme*: more notably in common acception, in parturition, or enixation: But the indiuidual body requireth time to grow vp to the fulnesse of his naturall faculties and functions, especially of the most naturall, which is to multiply in his owne kind. In Minerals it is not so; for as soone as they be perfected in their indiuidualitie vnder any *Species* of that kind, they be in the same instant as powerfull in all dower of their natural vertues, to all vses whatsoeuer, as if they had bin existently perfected 10000. ages. And of them, those that be multiplicablen, be in the same instant as powerfull as any other. For the whole bodie in the homogeneous matter is all feede: and is not increased by attraction, but by apposition, &c. And generallie the neerer any thing commeth, in the naturall composition of his specificall indiuidualitie, to the simplicitie of the Elements, the sooner after the first perfection it is in the full vigor, for the vse of al vertues, endowments, and faculties of his *species*, and

and contrarie. Which is one reason that some animals be generatiue sooner then others : and a good paradoxall ground for the difference of sensible soules, and the degrees of their more or lesse propinquity to reason & intellect. The consideration of this differēce is very profitable in the whole Chemicall Academie. For in those things, which being compounded are most homogeneous, and stand in the first or neereſt approximation to the simplicity of the first symbolizing bodies, the whole substance in his open body, is totallie or very neere, all seed, regenerable into a bodie generable and generatiue. The myſterie of which ſchoole if any bee curious to vnderſtand, let them reade good Philoſophers. For certainly more then one haue delt liberally herein. And in reading let them diligentlie obſerue and collect, whether ſuch ſeede in Metals and other Minerals be pure, or mingled with ſpermatieall ſuperfluity, as is ſaid of the other two kinds. 2. Next whether it be to begotten onely in the earth before the mettall perfected, or lie hid alſo in the complete body, and may be found by art in diſſolution, and
reſeſſe

regresse from composition to simplicity. 3. And if so, then whether it be some particular substance by decision, or any other meanes naturall or artificiall to bee separated from it, or els onely a power in it selfe intensiuely to receiue exaltation, and thereby enabled to giue out of this exuberance vnto others the perfectiō of his first specifical degree. 4. Whether this seminarie subiect be alike pure and homogeneous in the totall and separated substances of euery metalline bodie. These things beeing thus deliuered and vnderstood; that which remaineth in the necessarie demonstration of this generall substance will bee plaine without any difficultie.

CAP. 13.

THe instruments of nature in breeding & procreation are the effects of Spirit, In number three: *Motion, Heat, Light*. And that which we most looke after is *Heate*, which neuer is nor can be in any naturall subiect without the other 2. nor any of them without the rest. *Vbi*

motus

motus talis, ibi calor talis, & lux talis: Vbi calor talis, ibi motus talis, & lux talis: Vbi lux talis, ibi calor talis, & motus talis. Heate is of two sorts: Inward, or naturall, of the seede or substance; the second outward or instrumentall of the matrice, and body wherein the matrice is, or of that which is in stead thereof. By this outward instrumentall heate the inward naturall heate is stirred to activitie, and from the sleepe power or hability (which onely it had) brought vnto, and continued in actuall working vntill the effect be perfected. Therefore outward instrumentall heate must be so fitted, that it serue onely to this exciting of the inward naturall heate, in most exact degree and proportion. This may be familiarly exemplified in egges; which often are ripened, and out of them birds hatched by diuers manners of heate; Not onely by incubation and sitting of the same hen, or any other of the same *species* whose egges they were, but of some other fowle, and also by any other like heate: be it of sand, ashes, &c being continued in equall adaptation. That which

is

is spoken of the heate of mans bodie, as vnder his arme-pits or any other part, is senslesse: for the vncertaintie of temper, with variety, satiety, want of meate, and drinke, and sleepe, and passions alters the heate both subiectiuely and in degree, almost euery momēt. Besides the sweat-tie perspiration passeth the shell, and causeth putrefaction. Nature hath given vs the first experiments of this reason: as in the Amphibials before spoken of:

Iob 39. 17. and in the *Ostrich*, which leaueth her egges in the earth and maketh them hot in the dust, & forgetteth that the foot might scattert hem, or that the wilde beasts might breake them: he sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if he trauailed in vaine, &c. Too much heate roasteth, whereby the spirit of life in the seede is destroied, and the substance is as it were vitrificat. Too litle heat makes no perfect mixture of the agents & patiēts, & produceth no reciprocal actiō & passiō, whereby the work begun proceedeth not, but the matter rots, & the spirits decay. A discōtinued heat breaketh off natures worke, so that the naturall heat beginning

ginning to work in the seed to propagatio, dieth in it selfe, & can neuer be restored againe, because the spirit of life in the same seede also dieth: And so the matter being of easie mixture and composition putrifieth, without life or power of life, to an vnprofitable end. But it is not so in the things of stronger mixture & composition being neerer to the simplicity of the first materialities of bodies compounded. And therefore not so easily subiect to destructive putrefaction. Because their very corporal compounding parts be symbolizing neere the degree of the prime symbolizing bodies, not altered out of the circle & latitude of the *species* digested or cōcocted; except there be addition of something extraneall in the mixture. For then the whole compound concerning specification yeeldeth to the predominance of the virtuall predominant in the mixture: Yet still is preserved within the denomination & general esse of the next immediate *genus* of that *species*; not exceeding that circle or latitude, except it be directed to our known period of vniuersality. The matrice being open or not
 pers

perfectly closed, the spirit of life with his heate and light of life, flyeth away vnto the Catholike fountaine of all naturall spirits, *Heate* and *Light*: and so leaueth the matter dead: as in Mines of mettals, if there be any vent or passage by which the mineral spirit may vapour out or flie, that neuer cometh to perfection, experimentall obiections be made against this, but none grounded on reason, *A radice mineralitatis metallica*. An open stomacke neuer digesteth well. But herein is a difference obseruable betweene Animals, Vegetables and Minerals. For in Animals the seedes and spermes doe vtterly perish, nay euen the formed Embryons by the opennes of the matrice; and the formed chickens in the egge either by discontinuing the heate, or a little cracke in the shell.

Of Vegetables we see seedes lying on the face of the earth on stones and wals to shoot their rootes, stalkes, burgeons and leaues, which die afterwards for want of nourishment, after they haue spent in corporall augment that natural humidity and nutritiue substance which the
seed

seed in his separable matrice contained. But in Minerals wee finde, that though some part of the matter exhale and flye through the opennes of the matrice, yet that which remaineth may bee brought afterwards to his full specificall perfection if the matrice be closed againe. And this is a good and obserueable ground to inuestigate the true seede of all mettalles, the manner of ripening them, their generation, regeneration, and exuberation: Also to confirme the doctrine of homogeneity of that which is most perfect in the metalline predicament: also of the symbolizing of the corporall metalline Elements before spoken of. Being vnderstood it is a key opening the doore of many mystical vestries in *Hermes* temple. And so wee see, that it is impossible for any thing to attaine naturall perfection more then it hath, without naturall motion, such as nature vseth in generation & augmentation: Therefore in all times and in all matters the cautions heere delivered must be carefully obserued. That the seede may bee brought to such motion and enabled to receiue the benefit of
such

74 *The search of Causes.*

such naturall exaltation. The reasons & causes why euery thing is particularized in his birth are two. The first, because it is kept and bred vp in a matrice where it is fed and nourished with nourishment by a specificated bodie, which in things not hermaphroditicall wee may prooue true by monsters begotten betweene male and female specifically differing. The second, because the seede and spermaticall matter is so straightly enclosed in the matrice, that the elements cannot bee enlarged to any vnbridled circular motion, by which onely is acquired that last excellent perfection of which wee speake. One probable argument of this is, that minerals bee more generall and powerfull in effect then either Vegetables, Animals, or any other superterraneals: And the heauens more then they. For the Elements so communicate in their symbollicall qualities, that they neuer cease to worke each on other. The earth struiuing to ouercome and transmute the water, and to bring the fire in accord therewith; likewise the ayre, with the water and fire, water with earth and
ayre

a ire, fire with aire and earth, And finally all with all to make one, &c: and if it happen the combate of Elements: to be in a matter, hauing the properties of life before spoken of (though it liue in a dead house,) and that in a matrice or receptacle, where they cannot be dispersed, nor the spirits flie out, Their Ambition of victorie and transmutation must needs end at last and determine in some naturall compounded bodie which shall not be speciflicated to any kinde, Animall, Vegetable, or Minerall. But that in application it may be aboue them all, such as this generalitie of matter must needs produce. For where the matter is the most simple & pure mixture of Elemēts, indefinite, indeterminate, and this matter continued in naturall motion, without dispersing the elements or spirits, without any adition of other matter, It is impossible that the action of the active and passion of the passive should euer cease, so long as the causes continue, that is any inequality in the formalities of these elements. By which meanes there must needs be produced a bodie of most exact and absolute tem-

per, wherein no element is predominant: such is the ninth temperament of which *Galen* speaketh, and of late writers is called the temperament of iustice: which they denie not to be at some time really in some Man; but allow it not to continue any time, because of the momentany alteration, which that bodie suffereth, by reason of the triangular specification. If therefore they will grant this in such a market of meates and sallets, as man is, why may wee not boldly require it much more in such a bodie as we speake of? which hauing gotten his perfection in the fire by the naturall triumph of all elements in a quintessentiall bodie, must needs hold this exact temperament and the dowers thereof inuiolably against all elementall forces. For if this exact measure of digestion be compleate in a substance not yet restrained from the latitude and indifferencie betweene generall and specificall, the cause of such momentany alteration is taken away: especially if in the choise of the roote; the number of the angles bee answerable. And then it must needs bee reduced

reduced vnto, and rest in an homogeneous substance of most perfect naturall vnitie: more permanent in being, and victorious ouer all elements, then any mineriall, euengold it selfe, remaining in his metalleitie. In which worke the thing produced exceeds not in quantie, the first spermaticall substance, because there is no attraction of nourishment: But the moist is foode to the drie, the cold to the hot, the dry to the moist, and hot to the cold. So they change and are changed, vntill they bee all in equall strength and proportion geometrically anatised, inseparably vnited in one body. And before the matter comes to this point it is neuer properly said to be *one*, or *vnitie*. For as a true vnitie suffereth no diuision, either in descending into fractions, or ascending to warring dualitie; so this substance beeing more transcendent then any naturall substance of Aristotles predicament, and hauing no heterogeneous parts of different composition, mixture, and temper, neither any notion of such difference, is and must needs be the most perfect absolute vnitie of all

naturall sublunare compounds. The like whereof nature alone and of her selfe could neuer produce, being hindred by the foresaid causes of specificall definiti-
ons ; but requireth the hand of Gods i-
mage, and then is able of her selfe to ef-
fect that, which before shee could not a-
dapt. For man being so much aboue na-
ture by how much hee is more then o-
thers illumined and formally essen-
sified of a diuine intellect, doth in many
things helpe nature to proceede natu-
rally farther by many degrees, then shee
could without that helpe, and so in the
excellence of nature either exceedeth, or
greatly enricheth nature in the producti-
on of naturall effects. But whether na-
ture alone hath produced and left inclo-
sed in any naturall bodie this mysticall
transcendent, and reall existing predica-
ment, it is a great question. Doubtlesse
shee hath in a certaine number, and mas-
ked vnder a definition of determinate
vses in the philosophie of generations.
But she hath not, neither euer shall *per se*,
without the help of our science and art,
act and produce it in the number which

we admire; nor vnmasked in the glorious triumph ouer Animals, Vegetables, and Minerals, beeing in a high freedome of generalitie, indifferent to all, *Genus generum* and *Forma formarum naturalium*. And so we may truly say, that this matter whereof wee speake (at which so many good Archers haue bent their bowes) is a naturall thing brought forth in his vneiled glorie by the helpe of art; yet is it, neither naturall nor artificiall, but hath a nature and essence, exceeding common capacitie: And to know in what forme or bodie this strange sonne of the elements shall arise, and in what attire hee shall be presented to the world at his first natiuitie, wee must consider the sphericall scale or ladder of naturall things: wherein wee shall finde an admirable beautie and proportion.

The last of which sphere being Man, a reasonable Creature, standeth in place and nature next vnto spirits: and they both next vnder God transcendēt aboue the sphere of Creatures. Betweene these two we finde things in descent lesse noble then spirits, more noble and perfect

then Man, concerning his elementall dowry, and durability of his body. In ascent lesse noble then Man, concerning that forme whereby hee is called Man, and a fellow seruant with spirits, more noble then the spirits concerning their immediate application to natural things for perfection. These bee the heauens with all their parts and distinctions: the Elements, Minerall, Plantall, Animall: whereby it plainly appeareth that those things whose vse is most generall to the perfection before spoken, of elementall naturall bodies, are farthest from the simplicity of spirits: But those things which be farthest from the simplicity of spirits, haue in their naturall being least shew and apparence of the effects of spirit. And where the effects of spirit in the naturall body be most apparant, that body is in the sphere remoued by most differences and specifications from the Elements. So is Plantall farther then Minerall, and Animal then Plantall: and in the Animal kind, though humane agree with the rest, as hauing the natural life in blood, yet it goeth one degree further

further by that sparke of diuine irradiation, by which it is essentially formed with an immortall substance; which though diuerllie traducible and passive by the naturall part of the cōmon *Genus* in the Organs whereof it worketh, yet either in real or contēplatiue sequestration comprehendeth Notions of al diuine and immortall things, and so verily findeth it selfe in the rancke of immortall euilences, and spirituall lifes. This thing therefore we speake of, being the regeneration of Elements in euery elementarie body, and made with rest and peace purchased with the warre of his owne vnmingled, vndispersed, vndefiled Elements, must needs be the meane or center of this sphere, the first compound vnder heauen hauing no proper name of his owne to vs knowne: yet necessarily appearing in that shape which the elements in their first composition, not restrained by the specifying causes aforesaid must needs produce. That is *Minerale fluidum*: this is *Aqua viscosa*, *Aqua permanens*, and the Philosophers *Mercurie*, sought of many, found of few. The

passage of all naturall causes of this birth,
Raymond Lullie well vnderstood in the
 first Booke of his Testament, being of
Theorie, in the figure proceeding from
 Elements to Mettals, and from Mettals
 to Elements, by eight letters: *A.B.C.D.*
E.F.G.H. which we haue therefore here
 set downe; wherein we giue but this one
 note, that it is a matter of deepe vnder-
 standing, how *G.* and *H.* be immediate,
 that is, *Sulphur Aqueum* and *Metalla*, for
 it containeth a great practicke mystery.



This heptagonall is in all naturall ge-
 nerations truly circular. The

The scale of degrees and differences in descent and ascent, of which we speak, here followeth.

Scala Magica naturalis.

Deus

		<i>Potestas</i>	<i>Voluntas</i>	<i>Spiritus</i>
<i>Synthesis</i>	<i>Materia</i>	1	1	} <i>Animal</i> }
	<i>Angeli</i>	2	1	
	<i>Cælum dinisor</i>	3	2	<i>Animalia.</i>
	<i>Cælum stellatum</i>	4	3	<i>Planta</i>
	<i>Elementa</i>	5	4	<i>Minera</i>
	<i>Minera</i>	6	5	<i>Elementa</i>
	<i>Planta</i>	7	6	<i>Cælum stellatum</i>
	<i>Animalia</i>	8	7	<i>Cælum dinisor</i>
	<i>Animal</i> }	9	8	<i>Angeli</i>
	<i>Rationale.</i> }		9	<i>Materia.</i>

Analysis

C A P. 14.

For our better vnderstanding herein, let vs consider the Historie of the Creation, That there be two waters; superior, inferior; Two earths, Eden, and the rest without

without and about it: Two waterings, Cohobation by the miste ascending out of the earth without attraction; Another by raine attracted out of the earth and lower globe by heate; Two Cultures or Manurings, naturall without the help of man, and artificiall by the help of Man. The waters being spiritualized, and hauing receiued motion, light and heat, were parted into superiour, and inferior. The inferior as connaturall to the superior, and of the same wombe communicate with them (though in lesse measure) in this rich birthright.

The inferior waters being coupled in marriage with their naturall and equall Spouse the earth, enriched her with fruitfulnessse, as a meane by God appointed in the Lawe of Nature by him created and established. And of all the earth that Sanctuary of Gods Image and glorie, the Garden *Eden* had the preheminance. This chosen earth was made fruitfull by water of miste or vapor, ascending out of it selfe, and againe descending vpon it. This miste the earth did yeeld of her naturall ayre and portion of spirit, and heate conceiued in the

vniversall coupling, as it were ingendering with the Waters in the first darknes. The second watering, by raine, God caused to beginne after the Starres, and Man were created. It commeth naturally by attraction of the Sunne and other Starres, and the violence of windes from the earth, particularized in such sort as of the Starres, &c. before is saide. And because the heate of the sunne is not alwaies alike in any place of the earth, no not in the same anniuersary day, houre, nor season; neither the sunne, &c. alike neere, and aspected at all timesto the same place; neither matter vaporous euer in like quantity, quality, and readinesse to bee attracted: beside the particularities of other Astronomicall and Physicall obseruations; therefore the raine is not alwaies in the same measure, time, and season. Hence come vnseasonable times in the foure quarters, too hot, or too cold, too wet, or too dry, and so in complexion, with impurities of the first mixture minerall, new diseases; and much trouble. But where the earth is watered by vapor or miste begotten in
darknesse

darknesse, ascending from it selfe, and againe descending, no such mischances happen. But Nature reioycing and well pleased with her selfe, earth and water is made fruitfull vnto perfection. And then the two Cultures or Manurings are: both necessary, and cannot faile of a good blessing: but from Elements simple, become Elements elementate in the first mixture simply quintessentiall, impregnate with æthereall nourishing, not burning fire: whereof resulteth this Catholike vnity, generall in application to all things, which wee seeke for and so much admire, and shall reioyce to haue found. Thesetwo Cultures are, the one naturall by Cohabation; the other artificiall by man, attending onely the select earth or Garden to dresse and keepe it, not hauing swallowed the fruite of dualitie, the apple of euil: nor being driuen, or selfe-straying out of this Garden into other ground, where not such miste or vapor doth arise; and which is watered with the raine of the time of generations and corruptions. This is that ladder in Nature of Angels ascending and descending

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scending betweene heauen and earth.
This is the hoope of pure gold, round,
endlesse, and bottomlesse, and in-
scribed according to the truth and
true resemblance, *Imago spei*, the na-
turall wedding ring of these two great
parents of naturall things. This is the
continuall spring-tide of neuer vading
greenes in the Emerauld, the wealth of
Hermes his Smaragdine Table, *True with-
out leasing*, most true, *The strong strength of
all (naturall) strength*, because it will
ouercome euerie subtile, and pierce
euerie solid thing,
Ec.

*Cuius vis est Integra, si versa fuerit
in terram.*

F I N I S.

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Sir Launcelot du Lake
and his adventures
in the Holy Land
and other parts
of the world
as they are
related in the
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and other
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